

# CRUELTY IN RELIGION, NO SERVICE OF GOD.

Composed with Regard to the  
**Fifth of November,**  
THE  
**CRUELTIES at Thorn, and other**  
**Places.**

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By **BENJAMIN GROSVENOR**

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*Longe diversa sunt Carnificina & Pietas: nec potest aut  
Veritas cum vi, aut Justitia cum Crudelitate conjungi.*

Lact. 1. 5.

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Infinitely more Christian Blood having been shed  
by the Papal Empire, and its Agents, for not  
complying with the Idolatry of its Worship, than  
ever was shed by Rome Heathen.

Dr. Geddes, Vol. 3. Essay 6th.

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# THE PREFACE.

**W**HILE some endeavour to perswade us here at home, that Popery is not that cruel and treacherous Thing, as formerly; their Brethren abroad have given them the Lie in the most effectual Manner; and at the same time have given us a most seasonable Warning, and a full Conviction, that Popery is still, wherever it can exert it self, the very same bloody and deceitful Thing that ever it was.

Let some well-bred Papists be as good natur'd Men as you please, and carry it towards their Neighbours, among us, with the utmost Complaisance, and accompany their winning Behaviour with many a Donative among the Poor; which at once procures the Applause of the Multitude, and paves the Way for now and then a Proselyte,

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who may be silly enough not to distinguish between the Insinuating Papist, and the Religion of Popery : I say, whatever good Qualities particular Papists may make show of, their Brethren abroad, as often as they are able, take care to prove to us, that Popery it self is still the same bloody and deceitful Thing that ever it was.

Do they not tell us from France, and Spain, and Germany, and Poland, what we are to expect if ever Popery be again establish'd among us? By what they do abroad, we plainly learn, how little we are to regard what they say here at home.

The Edicts in France against the poor Protestants will neither let them live in the Kingdom, nor go out of it. What remains but to die? The poor Creatures die. But does the Rage and Cruelty of Popery stop there? No, it is under no Restraints there. In France and Spain it can act like it self; and accordingly, as they make a Penny of their Friends after Death, and by the Bubble of Purgatory raise Contributions upon the other World: So they pursue Body and Soul of those who die out of their Communion; the Body must not be bury'd, but be drag'd about the Streets, or thrown upon a Dunghill; and the Soul must be damned so far as their pronouncing it will go; which, thanks be to God, can go no further than to show their Good-

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Good-will towards the destroying both Body  
and Soul, if it were in their Power \*.

What dismal Accounts have we had from  
Spain and Portugal, of some late Acts of  
Faith, as they call those horrid Executions,  
upon poor Creatures, that are so unhappy as  
to be within the reach of their Inquisitions.

Dr. Geddes his Narrative of the Pro-  
ceedings in the Inquisition, Vol. i. Tract. 6.  
one would think, needed only to be read, with  
a little Humanity, and a less degree of  
Christian Religion, to cure any Man of the  
Principles of the Inquisition; or that their  
own Narratives of these Acts of Faith, which  
they publish themselves in gloriation of their  
care of the Faith, might do the same: They  
need no Aggravation; they are hardly ca-  
pable of any: The plain matter of Fact is  
shocking enough.

A Poor Creature is seized upon, haled  
away from his Family, lock'd up in a Prison,  
or Dungeon; and for a long time, without  
knowing why, or wherefore: The Estate is  
plundered for the Use of Holy Church, while  
the Wife and Children are made Beggars. He  
is abused in their dark and secret Places,  
teized with suspicious Examinations, and  
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\* Quenam illa Feritas! quæ rabies, quæ insania est,  
lucem vivis, terram mortuis denegat? —— quis enim vo-  
luminum numerus capiet tam infinita, tam varia genera  
crudelitatis.

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insnaring Questions ; and whether he is put to the Torture by the Rope and Pully, till he almost expires under the Dislocations of the Body ; or whether it be by Fire ; or whether the Flesh is torn with Whips and Scourges ; after many Tortures, he is at last brought out, and in a manner roasted alive with a slow Fire. The Clergy sit in their Habits, to feast their Eyes with the Spectacle ; the People complement the Reverend Butchers with loud Acclamations, as if the good God was as well pleas'd with the Barbarity as themselves — And this is called an Act of Faith.

When you speak of an Act of Faith among Christians of ordinary Sense, it excites the Idea of assenting to some Truth, or of doing some Good. With ordinary Christians, an Act of Faith stands for overcoming the World, for purifying the Heart, or for some Work of Love towards God or Man ; but these are only Scripture Notions of an Act of Faith. St. Paul may say, that Faith works by Love, St. Dominic says, that Faith works by Fire and Sword, by Whips and Scourges, by slow Fires, and quick Massacres.

But is Mankind to be treated thus ? Are Christians thus to use one another ? Can those Principles be right that do infer such Practices ? Or those Arguings just that conclude for them ? Quæ Feritas, quæ Rabies, quæ

qua Insania? to repeat Lactantius's Words upon the Heathen Rage against Christians under Dioclesian. What Words would he have used, had he seen the same Cruelty practised by Christians upon Christians, and had heard them call it an Act of Faith.

What Confusion of Language! What Abuse of Words! What Prostitution of Holy Phrase! — But who will ever look for Propriety, for Reason, or the Nature of Things, and Gospel in such a Religion, who has ever observed what a Farce it has made of Christian Worship? what Absurdities it has mingled with its Doctrines, and what Tragedies have been acted in the World, by what they call Zeal, and Acts of Faith †.

The Enthusiast, on the one side, insists upon it, that an Assent to what he himself owns a Contradiction to Sense and Reason, is an Act of Faith: The Papist, on the other, calls these Cruelties Acts of Faith with equal Propriety of Sentiment, and Agreeableness to the Word of God. A Faith of such a Nature, is worthy of such Acts; that is, Transubstantiation and Persecution, are only fit to go together; such a Faith, and such Acts of Faith,

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† Among other Pieces, occasion'd by the Popish Cruelties abroad, there is a Latin Poem, Entitled, ACTUM FIDEI, sive de vi, in re Religionis adhibenda. There's hardly an Argument for Persecution, but is answered in a very little Compass. Printed for S. CHANDLER, at the Cross-Keys in the Poultry,

Faith, are only fit for that Church, whose  
Faith is to believe Nonsense; and the Acts  
of it, are, to play the Devil in the Name  
of the Lord.

What is the Faith of Treaties, with those  
who are to keep no Faith with Hereticks?  
with those, who not only may have their Oaths  
and Obligations dispensed with, but may be  
forced, upon pain of Damnation from the  
Pope, to do things that are threaten'd with  
Damnation from God? To what Purposes  
it to complain of Grievances? The poor  
Protestants do yet bleed and perish, after a  
thousand Remonstrances, and after a For-  
bearance, and a Patience, that could be in-  
spired only by the best cause in the World.  
Redressing Grievances upon the Foot of Solemn  
Treaties, it seems, is no Act of Faith.

They do in one Day, strike a bold Stroke,  
that in the common Forms, shall not be re-  
dress'd in many Years. We remonstrate and  
manifesto it from Year to Year, and are just  
where we were; till the Sufferers are tried  
out, the first Impressions of Concern are worn  
away; many prudential Reasons persuade  
to drop the Matter; the Jesuits have got one  
City more; one Province, Lordship, Church,  
or School, more in Possession: The Train is  
laid for another of the same, till, at length,  
they find it in their Power to enlarge their  
Demands. And the Protestant Interest  
may be so weakened and divided; that

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we shall hardly find it in our Power to deny them †.

When a Man has once got it into his Head (however it comes there) that God is to be served by killing or plundering his Neighbours; in vain do you tell him that it is Murder, and Thievery. Give it never so many hard Names, he glories in what you endeavour to make him ashamed of. He thinks himself persecuted by your giving the proper Name to his Bitterness. He suffers for Righteousness sake, if you scruple to allow his Spleen, or ill Nature, to be pure Zeal for the Truth. He adds the enduring your Censures, to the Merit of all the Mischief he is doing. His Conscience bears him witness to the greater Integrity in cutting Throats, or abusing his Neighbours; and he is ready to own, that if it were not in the Service of God, and of Truth, it might indeed be called Lying, or Murder, or Robbery, or Slander; but the Cause sanctifies the Immorality, because a good Father has taught them, that, Non est Crudelitas pro Deo, sed Pietas.

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† We are told, that a List has been printed, by which it appears, that since the Treaty of Oliva, 42 Churches, and 66 Schools, have been taken from the Protestants in Poland; 18 Churches, and 13 Schools from those in Lithuania. And by the Speech of the Cardinal de Rohan, to the New Queen of France, we may judge what the Protestant Inhabitants of Strasburg have to expect.

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Fanatics of all Churches and Parties have talked this Language, and acted upon such Maxims; while under the Force of a wrong Judgment; and will go on to do so, where-ever the Frenzy seizes, and as long as it lasts, if no Cure be applied to this vile Disease. It is generally too late to apply a Remedy, when the Notion has taken Possession of the Conscience. If they think God commands it, they must do it. You plead Conscience, so do they. They cut your Throat with your own Argument in their Mouth, viz. That Conscience is the Voice of God, and must be obeyed. And indeed, so it must; for that which in my Conscience I think to be the Voice of God, must be so to me. Every Man believes that to be the Voice of God, which his Conscience tells him is so. Where is the Remedy then? There is no Remedy in this Case, but better Information; and preventing such Opinions from ever taking Possession of the Mind, for afterwards your Evidence comes too late, and you must be knocked down for offering it. And what is it to the poor Sufferer, who expires in Torments, which Way the Casuists determine the Guilt to lye? Whether in following the Dictates of an erroneous Conscience, or not following it, or not getting it better informed, when he might? If we would prevent the Mischief done in the World, and the horrid Scandals to the Christian Name, by Religious Cruelty, it must

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must be by better Information, preventing such Opinions taking Possession of the Minds of Men; and this ought to be done as soon as possible, by all proper Methods. The whole Earth should conspire together in this Design, for the good of Mankind, for the sake of Peace and Truth; that no Man should ever be injur'd in his Life, or Property, for the sake of his Religion; if it be no Part of his Religion, to injure others, on a Religious Account. If it be, Religion suffers nothing in treating such a Man as the publick Good requires. This is what Parents and Tutors should early implant. Ministers should teach, and Magistrates ordain. Orators, and Poets should employ all the force of their Eloquence, and Charms, to perswade it, till it becomes as universally acknowledged as a first Principle; till a Man might travel with his own Religion and Conscience about him, as safely through the whole World, as every Traveller wishes he might do with his Money; and as every Man wishes for himself, that he might do with his own Conscience and Religion. And why should not the Golden Rule here take Place, as much as any where; to do to others as you would be done unto? Is there any Case in the World wherein it is more a Golden one? The Argument I have pursued may possibly do something this Way, with those who shall be led to discern the Absurdity of asking God to

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bless,

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bless, and assist in, and accept of, Murder and Robbery. I grant, they don't count it Murder, nor Robbery, while they are under the persecuting Delusion: They have better Names for it. Come see my Zeal for the Lord of Hosts, *is the Language of a Croisado*; and, Contend earnestly for the Faith, *has been the Text at an Auto de Fei*.

They colour over their Cruelty with Holy Phrase; and cover the ungodly Bitterness of their Spirits with a Pretence of Zeal. But though they have the Art to make their Fury look something like it, I imagine it no difficult Matter to discern the Difference, between the Rage of not having their own Will, and a Zeal that God may have his, and that his Truth may prevail. One may observe much more Pains taken to exasperate, than to perswade; to expose and distress particular Persons, than what the Apostle calls, in Meekness instructing: *Zealous Meekness! What a Paradox with these? Whose Zeal is more forward to destroy Gain-sayers, than to convince them?*

I deny that the Cause only makes a Martyr, for a Man may die in a good Cause, with an ill Spirit; a Spirit of Pride, Fanction, Ambition, Vain-glory, Stubbornness; in which Case the Apostle says, though I give my Body to be burnt, and have not Charity, have an uncharitable Spirit, let the Cause be what it will, it profits me nothing;

thing; *I am no Martyr.* For the like Reason, I deny, that any Cause, or any Truth, though ever so important, can ensure the Title of Christian Zeal, to an ill Spirit in contending for it; a Spirit of Haughtiness, and Arrogance, of Falshood, and Impatience, of Contradiction: Though a Man fill the World with never so much Noise about Orthodoxy, or about Liberty, or about any Thing; let it be called by some Name proper to it, for, with this Spirit, true Zeal it cannot be, no more than the Blusters of a Tempest, or the Flames of Ætna.

The Jesuit will smile at my Simplicity, should I pretend to make any Impression upon his Mind, by the Light of Truth, and the Motives of Compassion. For how contrary soever their Maxims and Behaviour are, to the Nature and Reason of Things, to the Word of God, to the common Honesty, and common Sense of Mankind, it is enough that they are for the Interest of the Order, and the Service of the Church. But there are some in the World that are not so far gone. Perhaps it may be of use, to set those Facts in another Light, that are usually ascribed to Zeal, and defended by it, if we compare them with the Rule of God's Word, with the Temper of its Author, which is every where recommended to our Imitation. And though every Topick here made use of, may not be equally conclusive, yet, taking it all

together, it may appear so shocking a Thing, to go to God, and ask his Help and Blessing, upon Facts, that stand in so violent Opposition to the Doctrine, Spirit, and Temper of the Gospel, that if such Thoughts as these should not be able to recover any from this Gall of Bitterness, and persecuting Principles, this may at least help to preserve some from going into them.

If the Church of Rome were indeed as infallible, as they have been proved to be erroneous, I don't see how that can give them a Right to persecute others. What warrant for destroying those in the Wrong, can arise out of my being in the Right? Christ the Founder of our Religion was infallible, and yet, he had Compassion on the Ignorant, and on such as were out of the Way. The Apostles were infallible in their Doctrine, and yet they made it a Rule, in Meekness to instruct them that oppose themselves, if peradventure God would give them Repentance, to the Acknowledgment of the Truth. And what if peradventure, after all that Instruction, God did not give them to acknowledge the Truth: were they then, in Meekness, to cut their Throats, burn them alive, or do them any other Mischief? By the Treatment of the Morisco's in Spain, the Jews in Portugal, the Indians in America, and the Protestants in France, Germany, and Poland, one would imagine that the Commission

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of Christ ran in such Terms as these, " Go  
" ye into all the World, such as wont say  
" as you say, kill, and destroy, by all means  
" possible." What Connection in the World is  
there, natural or positive, between Peter's be-  
ing infallible, and his having therefore a  
Right to kill Lucius the Pagan, because he  
the said Lucius, is not so too ?

Obj. And yet the Apostles, they say, were  
very severe upon some Persons; for Instance,  
Ananias and Saphira, and Elymas the Sor-  
cerer. I answer, (1.) It was against Wick-  
edness and Immorality, not against Mistakes  
in Opinion, and thinking wrong, after En-  
deavours to think right. It was against  
the persecuting Spirit in Elymas; whose  
Subtlety appeared devilish, and was known  
to be so, to the Apostle Paul, in his endea-  
vouring to hinder Paul from doing Good to  
Mankind. (2.) The Miracle shewes it to be  
the Order of Heaven. God may choose what  
Way he pleases to punish so vile a Character,  
as that described, Acts 23. O full of all  
Subtlety, and all Mischief, thou Child of  
the Devil, thou Enemy of all Righteousnes,  
that did not cease to pervert the right  
Ways of the Lord. How wonderfully this  
agrees with the Character of a poor Conscien-  
tious Enquirer after Truth, that will suffer  
any thing rather than sin against God, as  
he thinks he shall, by going against his Con-  
science. (3.) 'Twas the Hand of the Lord,

and

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*and not of the Apostles, v. ii. And now behold the Hand of the Lord is upon thee, and thou shalt be blind. And who doubts but God has many other Ways, to punish bad Men, besides Fevers and Plagues. Does the Inquisition refer the Matter to the Hand of the Lord? (4.) The Lord striking Elymas blind, was in Confirmation of a Doctrine that forbids judging our Brother, and commands to do to others as we would be done unto.*

*Can Men without Inspiration and Miracles, have a Power over Conscience, in Matters of Salvation, when even the Apostles that had both, pretended not to it; nor to propagate Religion otherwise than by the Manifestation of Truth to the Conscience of every Man. The Papists see the Absurdity of such a Pretence, and therefore boldly set up for both, Infallibility and Miracles.*

*The Weapons of our Warfare, says the Apostle, are not carnal but spiritual; wherefore therefore I see carnal Weapons used, I am sure it is some other Warfare than that of the Apostles. The Defence of Life and Liberty, of Treaties and Compacts, demand Weapons that are carnal, and justify the Use of them. But then it is very improperly called a Religious War, on the defensive Side. For when Life and Liberty are invaded by persecuting Bigots, on Pretence of Religion, it calls for the same, se defendendo,*

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do, as if they were attack'd by Robbers of other Denominations. What is it to me, the inward Motive upon which any Murderer aims at my Throat?

Let it once be proved, that the Christian Religion was calculated by its Founders, to those Purposes of Dominion and Tyranny over Conscience, to which the Church of Rome has moulded it; and I should make little scruple of Rejecting it as a Cheat and Imposture. As on the other hand, it is a great Evidence of its divine Original, that in the first Cast of it, there is not the least Tincture of a Worldly Spirit or Design: No one Mark or Symptom of those Views that influence Projectors or Impostors; those Views, for the sake of which it has since been so miserably spoiled by those, who seem to think, they have Authority to corrupt it, and to destroy those who dispute that Authority with them.

Should Pagan Humanity out-shine the Christian Goodness? The old Romans conquer'd the Nations one after another, but left every Country to their own Gods, and to their own Religion. In their new Conquests they left Conscience free wherever they laid their Yoke. When it came to the turn of Judea herself also to submit, their Temple and Sacred Rites were continued to the Jews. They pretended not to take away the Jews Religion, nor to impose their own; 'till that Mon-  
ster Caligula set up himself for a God, and  
C order-

ordered his Statue to be erected in the Temple. There is, indeed, but little difference between setting up for a God, and setting up our own Judgment and Conscience as a Standard to another ; just about as much difference as there is between a Marble Statue and an hard Heart, or the positive Opinion of a Prince. It's pretty much the same thing which I bow down to. But at that very time when Caligula did plague the Jews in this manner, all other Nations enjoy'd their Liberty in Religion ; for when the whole Nation of the Jews petition'd Petronius, the Governor, for leave to address the Emperor upon the Matter, Philo, the Jew, represents them, saying, — ‘ Who knows but he may be wrought upon to grant us a Toleration of our Holy Laws and Worship, and a Liberty in COMMON with the REST of the World ? for we ask no more than what ALL other Nations enjoy without exception \*.

\* Philo's Embassy.

At the same Time that the Jesuits at Thorn are wallowing in Blood, and rejoicing over the Success of their Contrivance, and the Carnage they have made, we have an Account of some Mahometans that act a more Christian Part. In the History of the Kingdom of Algiers, by Mr. Logier de Tassy Comisair Marin, for the French King ; we are told, † that the Mahometans there, make it a Principle of their Religion to allow

† Chap. 8.  
p. 106.  
Printed  
1725.

allow to others the Exercise of their own in full Liberty ; and the better any Man observes his own Religion, and lives up to it, the more he is esteemed and protected. Thus some Christians are degenerated from their first Founders Doctrine and Temper, and grow Savage, and fond of the Maxims of Mahomet ; and some Mahometans have happily mended their first Founder's Doctrine and Temper, and Practice, upon the Christian Principle of doing as they would be done unto, though their Alcoran commands War upon all the Enemies of their Religion.

If that which is undoubted Christianity it self, and without dispute, instituted by Christ and his Apostles, must not be propagated by Force and Violence, how much less that which is not Christianity ; and those Things which were never instituted by Christ or his Apostles, but are the Additions of human Authority, and the Inventions of Men ; and yet, it is generally about these Ceremonies or Doctrines of human Fancy and Commandments of Men, that there is the greatest cutting of Throats.

The pure and holy God can as soon be pleased with the Rites of Venus, the Orgies of Bacchus, the Debauchery and Drunkenness of the Heathen Mysteries, as with such Instances of Zeal.

' Blessed God, vindicate the Honour of thy Name. Jesus, thou lover of Mankind ! how

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‘ long shall that dear Name be abused, to  
‘ patronize those very Things that make the  
‘ Name of a Devil hideous and abominable?  
‘ How long shall thine Authority be quoted  
‘ to defend those very Works of the Devil,  
‘ which thou camest into the World to de-  
‘ stroy? How long shall Appollion the De-  
‘ stroyer be pleased with those dreadful Sa-  
‘ crifices offer’d up upon thine own Altar,  
‘ and in thy Name? Drive back to Hell,  
‘ from whence they came, all those Principles  
‘ of Religion that are contrived to dethrone  
‘ thee from the Conscience, to fill the World  
‘ with Violence and Hypocrisy; to give  
‘ Power to the worst of Men, and to heap  
‘ Mischief and Misery on the Best.



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## Religious Cruelty.



HEN once Men come to think, that nothing can be a Sin that's done for God's sake ; the greatest Villanies change their Nature, in their Apprehensions ; and Cruelty, Robbery, Murder, Lying, Perjury and Treason, become quite different things from what their Names import ; and grow harmless by receiving the further Aggravation of being father'd upon him, who hates them all, and new christened with the Names of Zeal, and the Service of God.

Our Lord foretold this, *they shall put you out of the Synagogues*, yea, *the time cometh, that whosoever killeth you will think that he doth God Service*: He speaks it with an Air of Indignation. He imputes this Cruelty to the Ignorance of true Religion, and of its Author ; *and these things will they do, because they have not known the Father,*

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*tber, nor me.* He lays it down as a Caution against mistaken Zeal, and as a Warning to his Disciples, to take the more care of themselves. One would think the Prediction should by this time have put the Pretence out of Countenance; after it has had so ample an Accomplishment; and that as Christ said, the Time will come, (and we know the time *has come* too often) one would think it should never come again. Men should be shy of acting a Part which has been branded so many Years ago; as proceeding from a total Ignorance of God and Christ. And yet so it is: The Romish Church, as in many other Things, affecting to form themselves upon the Descriptions given of Antichrist in Scripture, so in this, they seem to have copied it out, and acted upon it, as if it were a Precept of Christ's Religion, and not a Prophecy of a Pack of Villains, who would do these Things, because they *knew neither the Father nor him.*

The Persecutor calls his Murder, the Service of God; Christ calls it Ignorance, and Hatred. Ignorance, v. 3. *these Things they will do, because they have not known the Father, nor me.* And the Scripture imputes it to Hatred, which his Disciples would incur for Christ's sake; *Blessed are you when Men hate you, and speak all manner of evil of you for my sake.* And for Christ's sake must that hatred needs be, which is born to good People,

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olic, who appear not to deserve it on any Account of their own. *Hear the Word of the Lord, you that tremble at his Word, your Brethren that HATED you, and cast you out, for my Name's sake, said, let the Lord be glorified,* (pretended they did it for the Glory of God, and his Church) *but he shall appear to your Joy, and they shall be ashamed.* Injuries of all Degrees and Kinds, acted under Pretence of serving God, proceed from Ignorance of God, and of Christ; or malicious Hatred. They never were, nor ever can be, the Service of God. Ay, but these Men *think* it Service; as the Apostle *Paul* says of himself, *I verily thought with my self, that I ought to do many Things contrary to the Name of Jesus of Nazareth* \*: I answer, For that Reason ought we the rather to lay such Things before Men, as may prevent their thinking so. The Cure must begin in better Information, where the Disease consists in Ignorance of God and Christ; but if that Ignorance be voluntary and affected, intrenching it self in Prejudice, and the Love of Darkness; accompanied with

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\* Acts 26. 3. *Saul* was then a Jew, and not a Christian, but when he became a Christian, he owns himself to have been a Blasphemer, and Injurious, for persecuting the Church of Christ, though he did it ignorantly and in Unbelief. So that *Paul* the Christian owns that to be injurious, which *Saul* the Jew thought to be his Duty.

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with Cruelty and Violence, such an Ignorance as that is intitled to none of the Softnings that are usually taken into this Question. What Ignorance that is that can excuse, is not my Business now to state and define; no Ignorance can change the Nature of Things; and the voluntary Ignorance above mentioned, can do neither one nor t'other.

I do not aim at raising an Indignation against Persons, but against Principles. Nor should the Principles themselves be ever mentioned to the Reproach of those, who have disavowed them; for that would be a kind of Persecution it self. I would be as tender of the Persons of those who think they ought to cut my Throat, as my Religion obliges me to be, and is consistent with the saving my self from their Power; tho' I think at the same Time, their Principles can't be too severely handled. Nor would I partially impute Persecution to one Set of Men only. Persecution is Persecution, whether it be from Protestants or Papists. All Parties have had their Turns in it, and have so far in their Turns falsify'd their Christianity, and fought against God.

Allowance also must be made for the unavoidable Accidents in a just War, wherein some Persons may suffer greatly. The necessary Means for Vindication of our just Rights; the defending, or rescuing our Li-

berties against the Invasion of any usurping Power, and standing in our own Defence : This is not Persecution no more than shooting an Highway Man, or arraigning a Thief at the Bar.

If a Man's Opinions lead him to Practices injurious to others, or inconsistent with the Publick Peace, they then become properly a Matter of a Civil Nature ; and fall under the Cognizance and Correction of the Civil Magistrate, who is obliged by his Office, to secure the Publick Peace, and Civil Rights of the Subject, against all Invasions, on what Pretence soever ; and that is not Persecution.

For which Reason, the Laws against Roman Catholicks, who avow the Extirpation of all that differ from them, when it is in their Power ; who own a Foreign Jurisdiction, and have Principles inconsistent with our Liberties, are justifiable and necessary. Not at all proceeding upon their being mistaken in Opinion of Religion, and having fallen into speculative Errors ; but as they strike at the Civil Constitution, and threaten every Man's just Liberty \*. And consequently those \* Occas. Laws, and necessary Means of Self-preservation, cannot come within the Compass of my Title. For the same Reason, the legal Methods of restraining Immorality, consider'd as pernicious to the Peace and Welfare of the Community, as well in its natural

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Effects,

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Effects, as in the Mischiefs it may otherwise expose us to, cannot be look'd upon as Persecution. But to force Men to profess what they do not believe, or to renounce what they do ; to force Men to a Worship they cannot think acceptable to God, and agreeable to his Word, and to omit and neglect what they believe is so ; and this by Violence of any sort ; and to kill, or otherwise injure, where the Methods of Violence cannot overcome the Constancy of the Sufferer : This is Persecution ; and yet some have thought it doing *God Service*. The thinking so, has caused such Tragedies in the World, that I cannot but think it *doing God Service*, indeed, to prevent Mens thinking so.

The Case of an erroneous Conscience here, is not my Business. My Endeavour is to prevent Mens coming under the Conduct of such a Conscience, or to recover them from the Power of such mistaken Impressions. One Method that may be serviceable this Way, I have often thought, may be to shew the absurdity of *Praying over Religious Murders and Cruelty*.

Whatsoever is a Service of God, I may pray over it ; I may beg his Assistance in it, his Blessing upon it, and Acceptance of it, and may recommend my self to Him by it, through Jesus Christ, to his Approbation and Delight. But let us see how this will look,

look, when applied to Killing and Robbery  
for God's Service.

In David's Time, the Persecutors of God's People were more modest than to pray over their Cruelty, *Have all the Workers of Iniquity no Knowledge, who eat up my People as they eat Bread, and call not upon the Lord.* The same Question is asked twice, \* Persecution is eating up God's \* Ps. 14. 4; People ; they that do so are *Workers of Iniquity, and do it for want of Knowledge;* but then they *called not upon the Lord.* To say Grace over such Meats, is an Insolence against Heaven, reserved to fill up the Measure of the Devourers of later Ages, viz. of those who ordered Publick Prayers to be said for the Success of the *Gunpowder Treason*, who could bind to Murders by the Sacrament of the *Eucharist*; and sing *Te Deum* over Massacres and Assassinations.

How contrary would it be to the *Natura* and *Character* of that Jesus, to whom I should pray in such a Strain as that ? All the Ideas of Goodness, Compassion, Tenderness, and Benevolence, even in their highest Perfection, meet in the Nature and Temper of Jesus. How agreeable must it be to such a Person to come and pray to him, and say, ' Lord Jesus, give me leave to make a Sacrifice to thee, of two or three Thousand Lives; help me in the Work.'

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A Spaniard in the West Indies, snatches a little Child from the Mother's Breast, and dashes it to pieces against a Rock, as they did thousands.

\* Bishop of Chiapa's Account of the Cruelties of the Spaniards in America.

\* The Mother bleeds inwardly to see its little Limbs thrown abroad, or wallowing in Blood : The Dagger that plunged afterward into her own Breast, gave her less Pain ; she was the Mother, and can a Woman forget her sucking Child, that she should not have Compassion ? Or those Mothers that were made to cast their own little Infants into the Water, in the Massacre of

*tsir J. Tem-  
ple's Iris  
Rep. p. 100.*

Ireland ? † Could these poor Mothers take Pleasure in such a Sight ? Yes, as soon as Jesus can, and sooner too ; as it is infinitely more likely, that Human Nature in its tenderest Character should forget natural Affection, than that the Temper of Jesus should be so far the same with these Murderers, as to be pleased with such Cruelties. These are Sacrifices suited to the Worship of Moloch ; into whose brazen burning Arms little Children were said to be thrown, while the Noise of Drums and Trumpets drowned the Cries of the Infants, and the Concern of the Parents ; but can never be counted a Service to him, whose Compassions are infinitely more tender than those of any Relations in the World.

Again, let it be consider'd, how contrary the Conceit of serving God this way is to the whole Design of Christ's coming into the World.

To

To introduce such a Temper, and establish such a Religion as should produce the lovely Effects foretold by the Prophet *Isaiah*; *the Wolf shall also dwell with the Lamb, and the Leopard shall lie down with the Kid; and the Calf, and the young Lion and the Fatling together: The Cow and the Bear shall feed, their young ones shall lie down together; and the Lion shall eat Straw like an Ox, and the sucking Child shall play on the Hole of the Asp, and the weaned Child shall put his Hand on the Cockatrice Den. They shall not hurt nor destroy in all my holy Mountain*

If. iii. 5.

The fierce and untractable shall be subdued and tamed by the Power of the Gospel, and become meek and gentle: The Mischievous shall become Innocent and Harmless; and they shall no longer make Prey of one another: And this, in proportion as the Gospel prevails, and the Grace and Knowledge of it takes Place, *For the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea* \*. Suitable to this, at \* ver. 9. his entrance into the World, the Angels declared it was with designs of Glory to God in the highest; *Peace on Earth, and Good-will to Men* †. And he tells those Disciples <sup>† Mat.</sup> that were so forward to call for Fire from Heaven to destroy the *Samaritans*, because they would not receive them, that *they knew not what Spirits they were of; for the Son of Man was not come to destroy Mens Lives, but*

\* Luke 9. but to save \*. It has been often observ'd upon this Place, that Christ came no more to injure and abuse Men, than to destroy them: No, not such Schismaticks as these *Samaritans* were, by separating from the Jewish Church. Such Hereticks, as to reject Christ in Person, with all his Apostles about him; meerly for this Reason too, because they were going up to *Jerusalem* to worship God, which was the true Church and the true Worship. How much less would Christ have allowed his Apostles to call for Fire from Heaven to have burnt them up, if the *Samaritans* had only desir'd to suspend in difficult Speculations of Doctrine, or doubtful Ceremonies of Worship; and that from a Conscience of Sin and Duty, and a Principle of the highest Regard to his own Authority. One would think this Rebuke to these Disciples, in this Circumstance of the Case, should long e're this Time, have put an End to all calling for Fire from Heaven, or Hell, or *Rome*, or from any where else. You think you do God Service, but how can you think so, after Christ has declared God will not be so served?

After Christ has made such a Declaration as this, with what Face can any Man go to him and pray for Assistance and Blessing upon Endeavours of destroying Mens Lives; Endeavours of disappointing the Ends for which he came into the World; when he, for

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for whose Sake it is pretended to be done, has declared against it as an Abomination.

When the 36 Barrels of Gunpowder were laid under the Parliament House, in order to blow up King, Lords and Commons, and cause to perish, miserably, the Beauty and Flower of the Nation. If this was to do God Service, he that was employ'd in that Service, might stand over the dreadful Pile, and say, ‘ Lord Jesus ! Grant that I may be helped to dispatch them in such a manner, that I may touch them off with that Courage as may be most pleasing to thee ; or that I may lay the Match by so exact a Computation, that all may have the intended Effect in the critical Minute. Accept this more than an Hecatomb, as a grateful Sacrifice, and let the Fire, Smoak, and Dust, Shrieks and Cries, with all the dreadful Ruin that will accompany, or follow this Blow, come up before thee as Incense.

They did more than this ; they did their best to draw in God and Religion into the Plot, and to make them Parties in it. The Masses said at St. Omers, for the Success of some great Design in *England*, about that Time, was praying over the Powder : The Oath and Sacrament administred to every Accomplice, made the Prayer more solemn. ‘ You shall swear by the Blessed Trinity, and by the Blessed Sacrament, which you now purpose to receive, never to disclose,

dis-

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directly nor indirectly, by Word or Circumstance, the Matter that shall be proposed to you to keep secret; nor desist from the Execution thereof, till the rest shall give you leave \*.

\* *Bp. Barlow's Account of the Powder Plot.*

† *Sir Rich. Temple's History of the Irish Rebellion.*

(a) *Id. ib. God (a).*

It speaks the same Language when the *Irish Priests* gave the Sacraments to those who were to do God the Service of murdering near 300,000 Protestants; and by the Sacraments, enjoyned them not to spare Man, Woman, or Child of the Protestants, declaring those Papists to be damned who spared any †. It would have been thought very barbarous, to boast, as some of them were known to do, that it did their Hearts good to wash their Hands in Protestant Blood, if it had not been in the Service of

F was

(a) Yet had these Blood-thirsty Wretches the Impudence not long after, to deny, especially by their Writings abroad (as they had done before upon the Occasion of the Gunpowder Treason) that ever there was any such thing as their execrable Butchery of the Protestants in Ireland.

*Sermon on October 23. to the Gentlemen of Ireland, by Mr. Stoughton, Prebendary of St. Patricks, Dublin.*

Before this Rebellion broke out, the *Jesuits, Priests, and Fryars*, recommended by their Prayers, the good Success of a Great Design, much tending to the Prosperity of the Kingdom, and the Advancement of the Catholick Cause.

*Dr. Story, Dean of Limerick, Sermon to the Gentlemen of Ireland, Oct. 23, 1714.*

'Twas on the 24th of *August*, 1572, on a *Sunday*, that the *Signal* was given at *Paris* for that bloody *Massacre*, which began there, and was carried on over all *France* by the *Papists*, to the destruction of about one hundred thousand *Protestants*. On the 28th of *August*, a *Jubilee* was granted to all who had been in this *Butchery*; and they were commanded to go every where to *Church*, and bless God for the Success of that *Action*; so little Relenting had they after all these black *Crimes*, that they imagined they had done God good Service; and to that height did their Impudence rise, that they presumed to address to that merciful Being, who *abhors cruel and blood-thirsty Men*; and that with Hands not only defiled with Blood, but boasting of it as a *Sacrifice* offer'd to God, which had been a fitter Oblation to him than was a *Lyar* and a *Murderer* from the Beginning, than the *God of Truth*, and the *Father of Mercies* †.

Christ has indeed said, that *he came not to send Peace but a Sword* \*, and was to *kindle a Fire upon Earth* — but the 34. *Papists* themselves will expound this the same way that *Protestants* do, and tell you, that *Fire* and *Sword* were not the *Design* of Christ's coming, nor the *natural and proper Effects* of it; but only the *accidental Event*, through Opposition to the *Gospel*, and the

† *Bp. Bur-*  
*het's Rela-*  
*tion of the*  
*Massacre*  
*at Paris.*

\* *Mat. 10.*

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corruption of it, of both which the Papists are the greatest Instances in the World.

'Tis contrary to the *Genius* of that Religion, which is pretended to be propagated hereby ; so that to propagate Christianity by Cruelties and Murders, by Force and Injuries, is much the same Sense as building up Cities by Earthquakes, or Fire and Sword.

Christian Religion, in its Nature and Genius, is a perfect Image of its Author. Nothing so sweet and loving, so kind and gentle, so friendly to Human Society, and every way so calculated for the Peace and Order of the World \*. You shall hardly meet with any Description or Epitome of it in Scripture ; but something of Love and Goodness, of Mercy, Compassion, or Charity is made a necessary Part of it. It is sum'd up in the *Love of God and our Neighbour*. The Kingdom of God (true Religion) is not Meat and Drink, but Righteousness, and Peace, and Joy in the Holy Ghost : If it be described as Wisdom, it is from above, and pure and peaceable, gentle and easy to be entreated, full of Mercy, — without Partiality.—It commands us to love our Neighbour as our selves, to *do as we would be done by*. Now, if this be Christianity, then I suppose to propagate Christianity, is to propagate this Love of God and my Neighbour.

\* Ep. Tillotson's Sermon on Luke 9.  
55.

I suppose then, that I am a Missionary, with 40000 Men at my Heels, to prove what I say to be Orthodox. I come into a Province to propagate Religion, *i. e.* the *Love of God, and my Neighbour*. I Plunder, Fine, Im-prison, to propagate Justice and Mercy; I call for the Rack, and draw every Joint out of its Place; to propagate Love, Goodness, and Compassion. Men are hang'd upon Gibbets, with slow Fires kindled under them; and for fear they should dye too soon, are not hung by the Neck, but by Chains about the Arms and Waist, that they may roast alive in pursuance of Religion, (*i. e.*) the Love of God and my Neighbour. Or suppose I am a Missionary that have not 40000 Men at my Heels, but am more covertly sent into a Nation upon the Errand *de Propaganda*; my Business then is, to sow Discord, make Divisions, raise Tumults, assist in Mobs and Commotions, spread Lies, and set People together by the Ears, and make them hate one another furiously; to propagate the Love of God and my Neighbour, for 'tis that we mean by the Christian Religion. Then it must be supposed that I may pray over this too, and say, 'The Lord bless me in this ' Work, and bless these Racks and Fires, ' Gibbets and Gunpowder, for the Propaga- ' tion of the Love of God and my Neigh- ' bour. Now a Christian starts at such a Prayer as this, as involving a Contradiction

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to the very Genius and Nature of the Religion pretended to be promoted ; but a Papist understands it very well, to consecrate Daggers, to say Masses over murdering Designs, to publish Croisado's, that is, going forth to cut Throats in the Name of the Lord ; to go a murdering of Innocent People without Provocation or Injury ; and sanctifying the Cruelty by a *Cross* at the Head of the Expedition, or worn as a Badge, is the same thing with making such a Prayer.

There were many Masses said for the Success of the *Spanish Invasion*, the Pope gave it his Solmen Blessing. Had it succeeded, they shewed us, by what they did in the *Indies*, what we must have expected here. We are told by a *Spaniard* Bishop, who was settled in those Parts, ‘ That it may be affirmed ‘ without any injury to Truth ; that upon ‘ a just Calculation, during that Space of Time, ‘ (i. e.) about 40 Years, above 50 Millions ‘ have died in those Countries : They valued ‘ them (the Natives) and treated them worse ‘ than Beasts ; they rip’t open Women with ‘ Child, that Root and Branch might be ‘ destroyed together. They laid Wagers ‘ with one another who could cleave a Man ‘ down with his Sword most dextrously at ‘ one blow ; or who could run a Man thro’ ‘ after the most artificial Manner. They tore ‘ away Children out of their Mother’s Arms, ‘ and dash’t out their Brains against the ‘ Rocks :

' Rocks : Others they threw into Rivers,  
' diverting themselves with this brutish Sport.  
' They set up Gibbets, and hanged up 13 of  
' those poor Creatures IN HONOUR OF  
' JESUS and his 12 Apostles, as they blas-  
' phemously express themselves, kindling a  
' great Fire under those Gibbets to burn  
' those they had hanged upon them. This  
is the Account given by a *Spaniard*, a Papist,  
and an Eye Witness †.

† Barth.  
de las Ca-  
sas, Bishop  
of Chiapa.

Violence and Injury of all sorts, in order of *Chiapa.*  
to force Religion upon others, is contrary to  
that *Temper of Mind*, which Christ has en-  
joined upon all his Followers as a Mark of  
the true Religion, and of its genuine Pro-  
fessors : Consequently to pray for his Assis-  
tance in such violence and acceptance of it,  
must be contrary to the Temper of Christia-  
nity too.

The Christian Religion speaks on this wise  
to its Followers, *Be merciful, as your Hea-*  
*venly Father is merciful; be ye tender hearted*  
*one to another, forbearing one another in Love;*  
*if any Man have a Quarrel against any,*  
*forgiving one another, even as God for Christ's*  
*sake hath forgiven you. Put on, as the*  
*Elect of God, Bowels of Compassion, Meek-*  
*ness, and Long-suffering.* This is enjoined  
upon all, but in a particular manner upon the  
Ministers of his Religion. *The Servant of*  
*the Lord must not strive, but be gentle unto*  
*all.*

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all Men, in Meekness instructing those that oppose themselves, if, peradventure God will bring them to Repentance, and acknowledgment of the Truth. How much of the New Testament must I transcribe, to shew that this is the Spirit that every where breaths? And in every part of the Gospel, which, as an excellent Person observes <sup>\*</sup> is so far from permitting us to persecute those that hate us, that it forbids us to hate those that persecute us \*. Now, if this be the Temper of Mind, which he has made the Mark of his own true Religion; nay, not only a Mark of his Religion, but in great part the Religion it self; how can I propagate this Temper by destroying it, and serve God by opposing him, and doing those Things which it is reasonable to suppose I should be put upon, and enjoined to do, were the Devil my Sovereign Lord; To propagate Christianity, must be to propagate this Temper wherein Christianity does so much consist; and upon which the great Author of our Religion has laid so great a Stress. To be zealous in propagating something else, is besides it; but to propagate any Principles or Temper opposite to it, as all Violence is, is a Defiance to Religion and its excellent Founder.

A Pagan Stranger in these Parts (who had something of our Language, and come to get more) going along some Years ago, sees an House broke open with great violence, Men

rushing

<sup>\* Bishop</sup>  
Tillotson,  
*ibid.*

pushing in, and seizing upon all. The Father of the Family is haled away to Prison : Torn away from the delightful Company of his Wife and Children ; they all turned out of Doors, the Goods carted away, and sold ; and thus a poor Family is undone, and brought to Misery. He being a Stranger, steps up to a Neighbour, and enquires, *what the Matter is ?* he is answer'd, it is to make these People better Christians ; a Christian, replys the Stranger, *what is that ?* he is answered, that it is one who loves God and his Neighbour. By *what* *Mark*, fays he, shall I know a true Christian when you have made him one ? Why the Founder of our Religion has determined, that, *hereby shall all Men know that ye are my Disciples.* If ye love one another : He walks off, saying to himself, *Love is not more a Mark of a Christian, than what you do is a Mark of Hatred, Malice, and Cruelty ; and consequently that you are not Christians* (b.)

A

(b) Among Christian Churches, where they differ among themselves, if either of them use those Ways upon the Account of Religion, they give a strong Presumption against themselves, that they are not truly Christians. The Reason is, because Christ gave Love for the Character by which his Disciples were to be known, *John 13. 35.* And least Men should Unchristian others first, that they may hate them, and destroy them afterwards, Christ enlarged his Precept of Love, and extended it to Enemies ; and not only to ours, but to the Enemies of our Religion, *Matt. 5. 43, 44.*

Bishop of St. Asaph's Sermon before  
the Lords, Nov. 5. 1680.

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A Person from the farthermost end of the World, happens to be on board the *Superbe Gally*, at the time when the Solemn Bastinado was inflicted upon some Protestants there, for not worshipping the Host †. He sees a poor Man stripped Naked, and stretched upon a great Gun, and so held down that he cannot stir ; there is an horrid Silence throughout the Gally, and such a Scene of Cruelty it is, that some of the most profligate Wretches cannot bear the Sight of, but are forced to turn away their Eyes. The Victim thus prepared, the *Turk* that is pitch'd upon to be the Executioner, with a tough Cudgel, or with a knotty Ropes-end, unmercifully beats the poor Wretch ; so much the more willingly he lays on upon a Christian's Back, because he may think it acceptable to his Prophet *Mahomet*, as the Papists think it a Service to Jesus Christ. After the Skin and Flesh is flead off the Bones, it is a time for some healing Balsam to be applied ; the only Balsom that is prepared, is a Mixture of Vinegar and Salt, and after that they are thrown into an Hole called the *Hospital*, and sometimes into a

<sup>† Vid. Bi-</sup> Dungeon, to rot in Mire, Cold and Hunger, or be eaten up by the very Worms which have sometimes bred in their own Wounds †.

<sup>count, who was an Eye-Wit-</sup> A Savage ( I'll suppose ) on board the *Gally*, when this Devotion was performed, moved

<sup>wess, and the Sufferings of De Mar-</sup>  
soules.

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moved with the dreadfulness of the Sight, steps up to the Chaplain, and asks a Question that occasions the following Dialogue.

Savage, Pray, Sir, what is the meaning of this Usage of this poor Creature? I suppose he is some —

Chaplain, It is doing God Service.

Sav. What God I pray?

Chap. The God of the Christians.

Sav. I have heard of him indeed, and by what I see of his SERVICE (as you call it) I believe some of my Countrymen, who had some Knowledge of your Religion and Language, had Reason to say, in such broken English as they had got, 'Christian Religion, Devil Religion, Christian much drunk, Christian much do wrong, much beat, much abuse others \*'. They believe the Account of the Success of some Danish Missionaries in the East-India, Printed 1711. God of the Christians to be the worst God in the World, because his Worshippers are the worst of Men; for sure, say they, he is the most cruel God whose People are the most cruel People, and whose Service is the most cruel Service.

Protestant, They are mistaken through the Abuse of the best of Names in the World; for Jesus Christ whom we worship, is in himself the Perfection of Goodness, Benevolence, Kindness, and Compassion; and the Rom. 13:10 Perfection of his Religion lies in a Conformity to this Temper. Love is the fulfilling 1 Tim. 1:5 of the Law \*, and the end of the Gospel 1 John 3:23 and the Badge of a Christian ||.

F.

Chapl.

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*Chapl.* But Hereticks have no Right to this Love.

*Protest.* And all are Hereticks with you who are not of your Sect.

*Chapl.* The Holy Catholick Church has Authority to destroy Hereticks, and it is not Cruelty but Piety, what's done in Obedience to her Commands.

*Sav.* I don't know the meaning of HERETICK and CHURCH. But I suppose CHURCH is some Goddess, who has much greater Authority than Jesus Christ, and is of a different Temper; and HERETICK signifies some Beast, that you are wont to offer in Sacrifice to her.

*Turk,* 'Tis all Confusion and Contradiction——they profess to own Christ for their Master, but follow the Maxims of my Prophet Mahomet; who avowed the Propagation of his Religion by the Sword, never to give Quarter to any, but such, who would either embrace his Religion, or pay Tribute for the Permission of keeping their own, with the loss of all other Privileges.

*Sav.* Who was that MAHOMET, pray?

*Turk.* A Turk Captain, who was sometime sent by God as a Prophet to subdue the World to the worship of the true God by propagating his Religion.

*Sav.* How? He was almost to death, for many years past, and shut up in a Box

owning

owned to be the most merciful and good, yet served with Cruelty? They sacrifice to him living Flesh and dying Men, and afterward eat him up themselves! Chew him with their Teeth, and swallow him down — I'll e'en steal back to my own Country the first Opportunity, where we neither eat our God, nor pretend to serve him by a direct Opposition to his Nature, and express Commands.

Persecution is one of the Marks of a false Religion, a false Church, and a wicked Cause; and when through mistaken Zeal it has been used in never so good a Cause, I am sure it is a Mark of a wrong Spirit: So is all Zeal that is bitter, carnal and devilish, let the Cause be what it will. The true Apostles approved themselves to the Consciences of every Man †; they must needs be false ‡, Cor. 5, ones, that fly at the Throat, or seize the Pocket.

St. John saw a Woman drunk with the Blood of the Saints and of the Martyrs of Jesus; and when he saw he wonder'd with great Admiration \*, and well he might, to see a Woman drunk, without Sobriety; drunk with Blood, without Compassion; drunk with the Blood of the Saints and Martyrs of Jesus, and yet pretending to be the only Church of Jesus. There is cause enough for Wonder! but after all, nothing is so wonderful in it all, as that such a Church should be so long spared by God, and followed by Men; when it has been declared

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long ago, the *bloody and deceitful Man the*  
<sup>+ Pf. 5. 6.</sup> *Lord abhors †.*

Deceit and Blood have generally gone together. Never were the *Irish Papists* and Protestants at a greater Amity, as to all outward Behaviour, than a little before the Massacre surprised the latter ; the very Design which that seeming Friendship was to cover. It was the same while the Massacre at *Paris* was hatching under all the Protests of Friendship, joined with the most solemn Declarations and Oaths ; which would have added Perjury and Deceit, Lying and Robbery, to Murder and Cruelty, if it had not been all consecrated, by being perpetrated for Religion and Church. They said the Extirpation of Heresie might be done much cheaper than by a Civil War. It was fit, first to grant the Protestants what Conditions they desired, then to treat them with all possible Kindness, by which their Jealousies were to be once extinguished ; and a Confidence being begotten in them, then to draw the chief Heads of the Party to Court upon some specious Pretences, and there they were sure of them. The first Bait to be offer'd, was the Marriage of the King's Sister to the King of *Navarre* ; and if that succeeded not, they were to invent still a new one, till they found that which would do the Business : All the Danger of this Council was, that the Pope and the King of *Spain* would be much provok'd by it;

and

and there might be some hazard of Tumults among the Zealous People of *France*, if the King seemed to favour the Hereticks too much: But they reckoned, that when the Design took effect, all who might be discontented with the appearance of Favour shewed to them, would be well satisfied; and the more the Pope and the *Spaniard* complained of it, it would advance their chief End of creating a Confidence in the Protestants more effectually \*. Thus were their <sup>Thirteen</sup> Councils laid. The Room in which this was first projected, was the Council Chamber of *Blois*, where sixteen Years after, the Duke <sup>Lib. 49. in  
Burner's  
Account of  
the Parisian  
Massacre.</sup> of *Guise* was killed by *Henry the IIId*'s Orders; and it was more fully concluded at that Chamber at St. *Clou*, where the same *Henry the IIId* was murder'd by a *Dominican* †.

It is thought, that those who have been murdered by variety of Deaths and Tortures for their Testimony against the Popish Apostacy and Idolatry, have exceeded the Number of those who suffered for the same Religion in all the Pagan Persecutions; as if it were designed by Christ, that the Revival of his Religion should be honour'd with the same Eminence of Witness, as accompany'd the first Plantation of it.

The highest Character of a Christian is, that he is, a Child of God; the only Evidence of it is, *Likeness to God*; the Likeness pitch'd upon to be the *Mark* of it is, Holiness, Goodness,

<sup>†</sup> Remark  
of Dr. Burner,  
*Author*  
*of the Ac-*  
*count, &c.*

ness, and Mercy : Be ye Holy as your  
 • Mat. 5. Father in Heaven is Holy \* ; be ye Merciful  
 as your Father also is Merciful, and ye shall  
 be, i. e. approve and evidence your selves  
 to be, the Children of the Highest †. Is it  
<sup>† Luke 6.  
35, 36.</sup> agreeable to such a Father, or such Chil-  
 dren to go forth and act as if the Com-  
 mission run thus, ‘ Behold I send you forth  
 ‘ as Wolves among Sheep ; —— and then set  
 down our devout Worryings as Service done  
 to the Lamb of God ?

Violence is the greatest *Disservice* to Re-  
 ligion, in the Nature of the Thing, and there-  
 fore cannot be a Service to God. The Passion  
 it raises, the Prejudice it creates, is enough  
 to frustrate the Evidence that may attend  
 Truth it self. Preach up Christ to a Turk in  
 the Gally, where he sees the Cruelty Chris-  
 tians exercise upon one another, and his  
 Answer is, that *he had rather be trans-  
 formed into a Dog, than be of a Religion  
 that countenances so much Barbarity, and  
 suffers so many Crimes* †.

<sup>‡ Bion's</sup>  
<sup>Account of</sup>  
<sup>the Superbe</sup>  
<sup>Gally.</sup>

The use of Force is neither an *appointed*  
 nor a *proper* Means of propagating Truth :  
 There is no way of expelling Darkness but  
 by Light. If I am attacked by Arms, I may  
 defend my self by Arms ; but if I am attack'd  
 by Reasons, Objections, and Arguments, to  
 what purpose do I snatch up the Sword or  
 Pistol ? Or instead of a fair Solution of the  
 Difficulty, cry, *take him Taylor* ?

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Argument can only be answer'd by Argument ; Truth can no otherwise be propagated than by shewing that it is Truth. Let Men try whether they can invent an Engine, which by Rope and Pully shall scatter the Darkness of the Night ; and if it succeeds, let them then go on to employ Wheel and Scaffold against Arguments and Scripture. 'Tis a pitiful Thing to extort Subscription by a dread of Suffering ; to constrain Men to deny with their Mouth what their Hearts adore. This is plunging them into a much greater Sin than their Error can amount to, after their best Endeavours to find out the Truth.

I should think, that even the Vulgar Papist, if left to himself, and allowed the Liberty of thinking freely in this Matter, might find it out, that this Cruelty in Religion is really a *Fighting against God* instead of doing him Service. So *Gamaliel* calls it in his Speech to the Council, which he deliver'd under some extraordinary Impulse, *Acts 5*. Ye Men of *Israel*, take heed to your selves, as to what you intend to do as touching these Men, —— refrain from these Men, and let them alone, —— For if this Council, or this Work be of Men, it will come to nought ; but if it be of God ye cannot overthrow it, least haply ye be found to fight against God. To endeavour then to overthrow any Work, or Council of God, is *fighting against God*. Is not the Worship of God the *Work of*

of God, unless it be according to one particular Form? Is it ever the less the Work of God for having no Mixtures of the Inventions of Men? Is it not the *Council* of God, that a Man should be determined by what he in his own Conscience judges to be the *Council of God*? Or, can it be the Council of God that he govern himself by what he judges to be not the *Council of God*? It is farther to be observed in this Place, that here were all the governing Men of Jerusalem in Church and State, viz. the Chief Priests, the *Captain of the Temple*, and the whole *Senate of the People of Israel*, ver. 21. Here was also the usual pretence for Force, i.e. of keeping the Peace of the Church, and preventing Sedition: They knew not whether those Things would grow, ver. 24. The Apostles published their Sentiments contrary to the Command of this United Authority, Civil and Ecclesiastical, ver. 28. *Did not we straitly command you that you should not teach in this Name?* and behold you have filled Jerusalem with your Doctrine. The Apostles yet declared, that they must obey God rather than Man; and Gamaliel owns, that if their Doctrine was the Work or Council of God, it would be fighting against God, to endeavour to overthrow it by abusing the Apostles. And farther, the Apostles were but private Men in the View of this Court, and had no Commission from those, who at that time had the only

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only established Authority to give Commissions of that Nature : They were sent out by one *Jesus*, whom this Government and Church did not acknowledge. Here was every thing that is usually pleaded for the use of Violence, and yet their Imprisonment and Blows is called a *Fighting against God*, upon Supposition that their Cause was the *Work and Council of God*. We can never be more sure that any Men are in the wrong, than we are sure that the Religion of Christ forbids us to abuse and destroy Men merely for being so.

Let us thank God from our Hearts, for our Deliverance hitherto from a Religion that avows all this Cruelty ; a Religion wherein it is not only permitted but commanded, not only allowed as tolerable, but enjoined as Duty ; nay, recommended as Merit \* ; and that so effectually, that believing the whole Creed, and obeying all the Commandments of God, won't save the Defaulter ; who either denies or scruples what they have thought fit, by their own Authority, to make as necessary as the above-mentioned Terms of Salvation : Necessary, I say, not only to *Communion*, which would have been insolent enough to the Servants of another Master ; but even to living and breathing in this World.

To perpetuate this Liberty, God has settled the Succession of our Crown on a Family that have none of these Bloody Maxims belonging to their Religion or Temper.

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He

\* Sir John  
Temple,  
of the Irish  
Rebellion,

p. 87.

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He has withered the Hand that was stretched out to snatched the Crown from them, and blasted the Designs of those who were for introducing this Religion of Blood.

That the Church of *Rome* teaches Barbarity and Cruelty against all that receive not their Opinions ; that Hereticks are to be deliver'd to the Secular Arm to be burned without Mercy : Or if they (the Magistrates) happen to have so much Bowels, or Conscience, as to disdain to be the Clergy's Hangmen, and the Instruments of their Cruelty, that they must lose their Dominions, is known to all that have read the Decrees of the Fourth Council of the *Lateran*, Can. 3. †.

<sup>†</sup> Burnet's  
Tracts,  
Vol. i.

You may judge upon what Conditions the Pretender must receive these Kingdoms from the Holy Father, by the help of the Sons of the Church. All the Hope that remains to the Protestants of *Great Britain*, is, that rather than destroy our Constitution, or burn and hang for Religion, he will venture to forfeit these Kingdoms back again into the Hands of the Church ; he will venture to be ruined in this World, and damned in the next, out of tenderness to those whom it is a Sin to have any Mercy for (c).

Don't

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(c) *Vid.* A Discourse concerning the Laws, Ecclesiastical and Civil, made against Hereticks, by Popes and Emperors, Printed 1723. For Instances of Princes deposed and ruined by the Church, for not extirpating Hereticks at the Command of the Pope, and the Laws obliging them thereto.

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Don't we know, that rather than not burn a Heretick, they will violate Publick Faith given to assure Safety ? as in the known Case of *John Huss* and *Jerom of Prague*, at the *Council of Constance*, *Seſſ. 19.* Nay, Care was taken, not only that they should be burnt, but they made it a standing Rule for Time to come, that, *thouḡ Hereticks trusted to the Safeties granted by Princes, yet the Churc̄h might proceeā against them for all that* \*

Who is it they can hope to deceive by new Promises and Assurances, and what they may call Publick Faith ? which is declared before-hand not to be kept with Hereticks ; those only who never heard of the Burnings in *Smithfield*, after Queen *Mary* had promised not to persecute for Religion ; those only who know nothing of the perfidious Violation of the Edict of *Nants* ; an Edict that was all the while declared to be *inviolable* by those very Edicts that were published to destroy it *Limb by Limb*. Those only who have forgot, or have never been told how Popery and Tyranny were erected upon Promises of maintaining the Constitution in Church and State, by *James the II* ; who have never heard, that the Ruin of the Church of *England* was carried on in Confidence upon a Loyalty that ought to have recommended her to better Treatment, if it was indeed to be depended upon. But those who recollect what has past in their Time,

\* *Burnet's  
Tracts,  
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those

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those who have read the History of their own, or other Nations ; those who read their Bible, and cannot but discern that Popery is not Christianity ; but that it retain the Name, is one of the bitterest Enemies to the Thing in the World : They I say, cannot be imposed upon in this Case, they know that there is not more evidence that the Bible is true, than that Popery is false ; and its Spirit, Doctrine, and Worship, so far as peculiar to it self, contrary to the Spirit, Doctrine, and Worship of the Gospel.

I am much inclined to distinguish between the *Man*, in Communion with the Church of Rome, and the Papist ; between the *Man* and the Religion of *Popery*. Possibly a Man in Communion with that Church may be a Christian ; having not gone so deep into the Spirit, Doctrine, and Practice of Popery, as to extinguish the Christian Character ; but how Popery, as such, can be Christianity, I cannot apprehend ; when it is such a corruption of Religion, and abuse of common Sense : Truth and Falsehood, Anti-christ and Christ, Idolatry and Purity, Popery and Christianity, seem to me, to stand in the same Degrees of Opposition.

Next to the Salvation of our own Souls, it is of the greatest Importance to every Man, Woman and Child, to do all they can in their Power, to prevent its return upon us.

